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INTERNATIONAL BIBLE STUDY.

October 30th, 1881.—*Exodus* VII. 8-17.

"AND the Lord spake unto Moses and Aaron saying. When Pharoh shall speak unto you, saying, Show a miracle for you; then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent." As Moses and Aaron come to Pharaoh in the name of God, delivering the message of God, the fact was recognized that he would naturally andproperly expect some divine attestation, and that he would naturally expect that this attestation would be of a miraculous character. The Bible never denies (as the Koran does) the right of man to expect miraculous attestation of a message from God. Christ himself says, If I do not the works of him that sent me believe me not. It is sometimes said that though we may not now be able to silence the cavils of men by means of miracles, yet we may furnish them the evidence of a pure doctrine and a blameless life. But have we not seen all over the world in all ages and in all stages of culture, mankind content to receive as from God doctrines that are far from pure? and when the purer doctrine is presented do they not reject it with intensest indignation? And with reference to a pure life it is to them, even when they believe it to be genuine, only an evidence that the man is very desirous of pleasing God. The Nazarenes had watched Jesus, the son of Mary, through all his boyhood, youth and manhood, and yet rejected with scorn the idea that he was one who should speak to them in the name of God. The commonest Pharisee from Jerusalem had more authority with them.

Following the instructions of the Lord, Moses and Aaron repair to the royal palace, and when Pharaoh challenged them to give some proof that they were sent of God, they cast down the rod before him. This was a common staff cut from one of the trees of the mountainous region where Moses had tended his flock. It had no particular virtue of its own, but God chose to use it for the confirmation of the word of his servant. Cast upon the ground it became a serpent. No transformation could be greater. From the vegetable world it passed into the animal kingdom; from death into life. Serpents were among the divinities worshipped in Egypt as in so many other countries.

"Then Pharaoh called the wise men and the sorcerers; and the Magicians of Egypt, they also did in like manner with their enchantments." If the message brought from the Lord by Moses and Aaron had not been exceedingly unpalatable to Pharaoh, if it had not involved any sacrifice of his kingly dignity, or if there had been compensation with it in the form of a large increase of his revenus, the miracle would doubtless have carried conviction to his heart. But it was most unpalatable and it seemed to him that what was required could not be acceded to without a great sacrifice of dignity and prestige; also that it would involve a serious loss to the state, through the removal of those who were doing the work of slaves. Thus the slaveholders of the southern portion of the United States, found in the Scriptures nothing but confirmation of their right to hold slaves, and would not tolerate among them any minister who preached that the Bible was against slavery. In connection with this subject of religious evidence there is a very important truth that has been surprisingly overlooked by men. It is this, that the purer a religion is the more necessary is it that it should be accompanied by unmistakeable divine attestaton. A religion like that of the Mormons that opens a wider door to the passions of men, is accepted in the nineteenth century without the slightest demur on account of the lack of evidence. Christ says, ye shall be hated of all men for my name's sake, i. e. because they proclaim the necessity of eschewing all sin and abandoning the idea that the religious works of men will atone for their failures. Well, any one can see at a glance that messengers so distasteful must have something more to accredit them than the excellence of their doctrine, or the purity of their lives. Are Christians aiming to be holy; are they proposing to seek the fulfilment of Christ's prayer for their sanctification, separation and union with Christ? Just in the degree that they approach this standard will it be necssary that mighty works should attest their mission and confound gainsayers.——But we must enquire what it was that the magicians of Egypt accomplished? Were the rods real rods, and were they changed into real serpents? Or was it a case of ocular deception and sleight of hand? It appears to us that there is some reason to suppose that their rods were actually changed into serpents, and that by the power of God. Moses had been trained in all the wisdom of the Egyptians, and not a man to be taken in with jugglery. Yet he is the historian and he says nothing to discredit the statement that they did as he had done. God only could effect such a change; otherwise the test selected by God would not have been adequate to accredit the mission of his servants. God converted their rods into serpents, because he did not intend at this particular juncture to overwhelm the king with evidence, but leave room for the manifestation of his opposition to the truth. When the serpent-rod of Moses and Aaron swallowed up the serpents of the magicians, the supremacy of Jehovah was clearly shown to all who were willing to know the truth. As for Pharaoh, he chose to consider that there was no sufficient attestation of the mission of Moses and his brother. Thus God hardened the heart of Pharaoh. Throughout this history we see that God hardened the heart of the Egyptian king as he now hardens the hearts of men. For example, a man is laid low with sickness and becomes alarmed, and humbles himself before God and engages solemnly to turn from all his sins and lead a new life. But when he is restored in the mercy of God and allowed to resume his place in the busy world, he speedily forgets his promises and returns to his former habits of thought and life. When God brought a powerful presure to bear upon Pharaoh, he humbled himself; when the pressure was removed he resumed his old way of thinking and acting. Moses was now told by the Lord to go and stand on the bank of the Nile, and when Pharaoh came there, he was with his rod to smite the river and turn it to blood. Blood is fluid when it is in its proper channels, the veins and arteries of living beings, elsewhere it coagulates. Probably we are to understand that some change took place in the waters that gave them the appearance of blood, and made them fatal to life. We remember to have seen in upper Egypt not far from Thebes pools of water of a blood-like colour caused by the presence of infusoria or of chemical constituents. At all events the waters ceased to be drinkable, and the people of Egypt are dependent upon the Nile for their supplies of drinkable water.

WEEKLY REVIEW.

—WE fear that the distinction of being the benighted presidency must pass from Madras to Calcutta. In our Epitome will be found the petition of a Hindoo claiming to be Shnkerachari Jagatguru, world-teacher, asking the Police Commissioner to take note that the miracle-working Moulvi who has obtained such an influence there, is in reality causing all the Hindoos to become Mahomedans by means of certain incantations that accompany the Gunga water dispensed by him. These Hindus are made Mahomedans without being at all aware of it. The Commissioner of Police is requested to put an end to this prodigious deception, by calling upon the Moulvi to cross the Ganges on foot, swallow molten lead, or heal the blind and the leprous. The petitioner evidently wishes it to be understood that it would be a small thing for *him* to perform these actions. Why should he not be allowed the privilege of drinking the melted lead first?

—MEN, in general, exclude from their minds as much as possible the thought of death and of what may follow it. They hasten to get rid of the gloom caused by the death of their acquaintances. The chief reason why men and women are so mad after diversions of various kinds and give their attention so much to reading, entertainments and games of an exciting nature, is that they wish to banish from their minds the thought that this is not their abiding place. Perhaps one end that is accomplished by such events as the long-protracted suspense regarding President Garfield, is that men are at such times compelled to re-

cognize the uncertainty and brevity of this life, and to give their thoughts more continuously to the fact that there is a hereafter, a great sea of futurity into which the millionfold streams of this life are continually pouring. It is estimated that 80,000 persons viewed the remains of President Garfield during the 24 hours that they were on view in Washington. Surely the fact must have been brought home to many that man is not the omnipotent being he fancies himself to be, and that there is a divine ruler whose thoughts are as different from those of men as the heavens are high above the earth. We do not know that any one has ever been removed from earth who was so universally mourned for as this man has been. Two years ago his name was very little known. It is possible that if he had lived his popularity would have waned. We trust that a kind providence will bring good out of this sad event.

—We are favoured with the following notes from Poona:

"The monthly meeting of the Poona Branch of the Evangelical Alliance was held on Monday, the 17th October, in the Scottish Schoolroom. There was a good attendance. Dr Murray Mitchell was in the chair. After the singing of a hymn, the Rev. Mr. Small offered up prayer. The chairman then delivered the address. He said he rejoiced that the great subject of Missions was to occupy a prominent place at the monthly meetings of the Alliance. There was no other united prayer meeting in Poona on behalf of Missions: and it would be a great gain if so serious a want could be supplied in connection with the Alliance. What could draw our hearts more closely together than common prayer for the spread of the Redeemer's Kingdom? And what could hasten the coming of that kingdom more than unity among Christ's disciples? Dr. Mitchell then said he would first refer to a matter that had very deeply interested him. He held in his hand letters written in English and Marathi by the "Bombay Native Christian Union" and addressed to the Christians of China and Japan. He had himself been commissioned to convey not only salutations, but letters, from Native Christians in Japan and China to the Native Christians of India He had executed his commission on his arrival in Western India—partially, at least—at a large and delightful meeting of Christians connected with all the Evangelical Missions in Bombay. This was the answer which the Christians in Bombay returned to their brethren in the farther East. It was signed in the name of the Association by the Rev. Dhanjibhai Nawroji, as chairman, and the Rev. Jani Alli, as Secretary. Dr. Mitchell then read the English copy of the letter, and said he had no doubt that his loving and most brotherly communication would be very cordially welcomed by Japanese and Chinese believers. It was a new and beautiful testimony to the Catholicity of the faith of Christ. He trusted that the three great Eastern empires—India, China, and Japan—would continue the fraternal intercourse thus begun, by occasional, perhaps annual, letters. He deemed it a great honor to have been, in the meantime, the medium of communication between them. He thought that even the non-Christian population of these great countries—in so far as they might come to hear of such interchange of letters—must be impressed by the spectacle of races so widely removed from each other and in many respects so different, holding brotherly and loving intercourse as believers in Jesus Christ. It was seen that now, as of old, in Him "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but all are one in Christ."—Dr. Mitchell then gave a statement regarding Missions as they are, especially in India, Japan, and Africa. A hymn was then sung, and the Rev. Hormasji Pestonji offered up prayer.

—We take the following from the *Weekly Review* of London.

"We adverted last week to some rash statements made in the Æcumenical Methodist Conference on the subject of Lay preaching. Two distinguished laymen led the way in magnifying the office of their brethren as preachers of the Gospel. But while dwelling on the functions and services of lay preachers, it is surely not necessary to undervalue the importance of a specially educated and standing ministry. Methodism owes much to its preaching laymen, but still more to its regular ministers. Nearly all its great men who have made their mark in the world, from Wesley downwards, have been educated and ordained for the ministerial office. Wesley never could have done what he did had he not been a highly-educated clergyman, able to address with effect any class of hearers, the highest as well as the humblest."

We suppose the feeling of true ministers will generally be that which Moses gave expression to when he said, 'Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them.' The question is not so much, are they of the laity or of the clergy? but are they sent of the Lord? And there has been in modern days such a fearful abuse of the ministerial office, such monstrous pretensions to apostolic authority in the absence of every thing like apostolic spirit, that it should not seem strange to us if the great Head of the Church raised up many from the rank and file of the church to be leaders of his people.

—No less than 21,990 persons were killed by wild and venomous beasts in India last year. Of these 17,260 found their death by snake-bites. We do not suppose that there is any other country in the world where so many persons are destroyed by snakes. What makes this the more remarkable is that there is no country where such reverence for the snake is entertained. The snake is an important member of the Hindu Pantheon, and is worshipped more universally than almost any other deity. Every year there is a festival in Bombay, as in other cities of India in honour of the snake. It is stated that the annual mortality from the cause mentioned is gradually increasing. We observe that by far the larger portion of the deaths, takes place in N. India; south of the Central Provinces only 2662.

—The Government of England have been exhibiting a surprising amount of vigour in the last ten days or so, arresting the foremost men among the disaffected in Ireland. They have gone as far as they could in conciliation, and seem now to realize that there must be a hand to hand struggle. We fear that the exhibition of vigour will be as ineffectual as the display of conciliation. Mr. Parnell himself acknowledged that the Land Bill conferred a boon on Ireland, giving to every tenant a present of 12½ per cent in the shape of diminished rent, but it was not *the* boon that he and his desired. The fact is there is a portion of Ireland that will not be satisfied with any thing less than complete independence of England. There is in Ireland a patriotism quite distinct from that of the United Kingdom. If it had not been for the fact that many of the landlords are more English than Irish, living abroad and spending their money abroad, it might have been best for England to let Ireland have what so many of the sons of Erin have been clamouring for, and try her own hand at governing herself. But unless the landlords are to be altogether sacrificed, Ireland cannot be spared from the Union. The protestant portion of the Irish population would deprecate any severance of the union. The religious difficulty is at the bottom of this agitation and discontent. A difference of religious sentiment made havoc in the family of the progenitor of our race, and from the days of Abel downward the presence of those who had more of the smile of heaven, has aroused the opposition of men. As a rule Protestants are more frugal and careful and provident than Romanists, and where the two are found together, the greater prosperity of the former is a continual thorn in the side of the latter. It would be a wonder of wonders if Romish priests were to educate their people to look with reverence and loyalty on a dominant race not recognizing the claims of the Pope. We are not at all sure that England is deriving any benefit from the sister isle that at all compensates for the loss involved by the present relations. Emigration will be arrested during the winter months and the outlook for the next six months is dark enough. But the Lord reigns.

—A correspondent whose letter will be found elsewhere, says that it pains him to hear the familiarity used by some of his fellow-Christians in their approaches to God. There is certainly a difference among Christians with regard to the reverence shown to God in their prayers. Some indeed have a feeling of reverence that shows itself in avoiding any thing like a near approach to God, but does not show itself in any great unwillingness to disobey his commandments when it suits their convenience. Such are shocked at the freedom used in prayer by Christians who would not for their lives disobey God. Others, who, along with their confidence in God as a God of love, entertain deep feelings of reverence for the holiness and majesty of God, are, like our correspondent, grieved at what seems to them an undue familiarity on the part of some others. The latter would perhaps say that the brother is weak in faith and does not know the liberty that belongs to the children of God; where the Spirit of the Lord is there is liberty; Christ is precious to them that believe, and why should they not address him as such? After all, our guide in all that concerns prayer must be scripture. After what manner did holy men of old address God? The apostles, for instance, how far do their recorded prayers warrant us in addressing God in language of great familiarity? We think a difference should be made between private prayer and that in which one leads the devotions of many. Where a number of Christians are worshipping together there are differing experiences, and the leader would do well to bear this in mind. Sometimes a great blessing so floods the soul with joy that for days together no language will come to the lips but such as is expressive of the most intimate and absorbing affection. When, under such circumstances, one is called to lead the devotion of many, it will be well for him to remember that others are supposed to share in his petitions, and to put some measure of restraint upon the ardour of his feelings. God bids us love him with all the heart, soul, mind and strength, and He himself rejoices over his redeemed as the bridegroom rejoiceth over the bride. Here is wonderful intimacy, but at the same time the worshipper cannot but ascribe wisdom and

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honor and glory and blessing and strength to him that sitteth upon the throne. The word *seraphim* means "burning ones," yet the seraphim cover their faces with their wings in the presence of God. With regard to expressions of great endearment there is such a thing as getting into a habit of using them so as to use them when perhaps there is no correspondent glow in the mind. This cannot but be highly offensive to God and man.

LETTER FROM AMERICA.

New York, 12th Sept. 1881.

A VISIT of a few days to Chantauqua, famous on both sides of the Atlantic as a summer resort of learning and recreation, has been such a revelation to me on the tough question of "innocent amusments" that I venture to put my thoughts on paper and subject them to the religious circles under *Bombay Guardianship*.

But first a few words of explanation. Chantauqua is the Indian name of a lake about twenty miles long and three miles wide, situated in the state of New York, seven miles to the south of Lake Erie; and there, in a grove on its banks, a Methodist Camp-meeting was held every summer for many years. But it 1874 a Summer School and Assembly were established in the grove, at the instance, and under the general direction, of the Rev. J. H. Vincent, D. D., Sunday School Secretary of the vast Methodist Episcopal Church, a born organizer and a master in social entertainment:

Summer Schools are an American institution, recently developed, for the benefit of those who are too old or too poor to attend college. The idea is to gather people together during the three or four weeks of their summer holidays, give them lectures in various branches of knowledge, and send them home with books to read during the remainder of the twelve months. The connection between the students and the directors of the school is kept up by correspondence throughout the year, and there are periodical examinations by which the attainments of the students are ascertained and certified. It needs no proof that a four years' course of this kind, thoroughly carried out, places a man or woman at a good advantage over persons whose education ceased when they left school. The value of the instruction given depends, like the same thing in any educational institution, upon the character of the instructors. Money may hire a Froude to lecture on history and a Faraday on chemistry.

The school at Chantauqua grew rapidly to be popular, and there are now twenty-eight thousand men and women studying in connection with it, not a few of them in the distant States of the south and the west; while the lecturers are often professors and presidents of colleges. Moreover under Dr. Vincent's royal management and profuse advertizing, an immense crowd is drawn there every summer to enjoy a religious holiday; and for their improvement and amusement a delightful variety of miscellaneous entertainments is provided; while hotels, boarding-houses, cottages, shops, livery stables, a post office, a telegraph office, and other adjuncts of congregated civilization have risen up to meet a growing demand. One of the healthiest signs of the place is that people have to pay well for what they get, the mere privilege of being on the grounds costing each person 25 cents a day. A daily eight-page broadsheet is published on the grounds, containing verbatim reports of the lectures; and you will appreciate the character of that enterprize when I state that as much as nineteen columns of matter has been set up after 7 o'clock in the evening and has appeared in next morning's paper. By means of this paper, thousands of the students, who seek the benefit of the school without being able to go to Chantauqua, peruse the lectures and keep up with their more enviable associates.

The general entertainments mentioned in the last paragraph comprised this year public lectures, concerts, class drills, stereopticon exhibitions, and fire works, besides the following special attractions which I copy from an advertisement :—Playing fountains illuminated in colours by the electric light, "the vision of the silver palace," a bon-fire, an illuminated fleet on the lake, a naval engagement, a camp-fire, an art museum with unlimited instruction in clay-modelling which was the rage of the season, an archæological museum, native Arabs from Palestine, and the celebrated Fisk Jubilee Singers who have sung their weird melodies before the principal crowned heads of Europe.

It was while enjoying some of these intellectual feasts a few weeks ago that the thought occurred to me how simple it would be to provide, in the heart of English society in India, private entertainments that would be entertainments without dancing and card playing. The first requirement of an evening party in India is that it shall not be "slow," that is, dull; and the only two known means to that end, whether by Governor's lady or by bachelor's caterer, are dancing with drinking and music, and cards with drinking and music. No Governor has ever ventured on so dreadful an experiment as to leave out the drinking—the sherry, the burgundy, the champagne, the moselle, the hock, the "cup," the "mug," even (whisper it!) the "peg," the maraschino, with the curacoa, glenlivet, and liqueurs without number—but one is occasionally bold enough to propitiate the clergy by issuing cards of invitation without "dancing" on the lower left hand corner! And after forced headaches, *previous engagements*, and unexplained absences have reduced the invited company to a thin residue, what a dull, slow, heavy, wearisome, monotonous, melancholy evening is the result! Interminable pacing with nothing to see and nothing to say! Flirtation defunct! Spiritless refreshments passing round and round! Music that is but as corn to the muzzled ox! His Excellency and staff indescribable! Time stationary! A caution for once and for ever against attempting to entertain ladies and gentlemen without cards or dancing.

And what can the man do that cometh after the Governor? The problem has been tried and conscientiously tried, but with a result that I would fain call indifferent. But it seems to me that they have solved the problem at Chautauqua. For there did I see not fewer than six thousand of a resident population, with countless visitors, including many persons of wealth, education, and refinement, refreshed at all hours with water and entertained to a high pitch of excitement without cards and without dancing. I present the matter apart altogether from its religious aspect. Make no allowance for the devotionable spirit of the people, and substitute purely secular exercises for the religious exercises, and still you have a great company interested and pleased as much as ever a company was at a Governor's ball, or a masonic ball, or a club ball, or a gymkhana ball, or a mess ball, or a volunteer ball, or a bachelor's ball, or a subscription ball, or a fancy dress ball.

The entertainments of which I have given a list are mainly divisible into three classes—— music, oratory, and lectures. Little need be said about the music except that it was in great variety and not of a kind to tire unmusical people. Besides the inimitable Jubilee Singers there were pianists and cornetists, and a violinist who would have brought A. Steinacker to the memories of old residents of Bombay, together with a diligently drilled choir of about one hundred rare voices. The speeches may be likewise dismissed in a few words; only to say that several of the most popular orators of America, as well as one or two similarly gifted foreigners, had been invited, and that they proved their capability by holding the crowded amphitheatre for forty, sixty, and ninety minutes with a hundred allurements outside to sight-seeing, boating, and love-making. To those who can tolerate a lady on the platform, Mrs. Foster, the golden-tongued lawyer of Iowa, was worth travelling a hundred miles to hear. And Gavazzi, the champion of Italy! Who has not sighed to be within a hundred miles of where he was speaking?

But after all, the most uncommon attraction of the season at Chautauqua was the lectures and readings. In conformity with the religious character of the Assembly, there were large and accurate models of the city and temple of Jerusalem, and a miniature of the whole land of Palestine, a hundred yards long, with rivers and seas, mountains and woods, cities and plains, all laid out on the ground in the open air; and every day competent lecturers explained these objects to parties of unwearying listeners. Now for people who dislike Palestine and Jerusalem because they are mentioned in the Bible, why might not Switzerland, or Japan, or Greenland, or Zululand, and Rome, or Pekin, or Cabool, or Candahar be similarly illustrated?

Then there were lectures on art, with stereopticon views——a sort of gigantic magic lantern——which were exceedingly interesting, the architecture of different cities and different periods being presented to the audience with graphic and impressive effect. I was particularly interested in one lecture with sixty views on the progress of art, or, as the placards called it, "Art, the Mirror of the Ages;" and although I differed from the lecturer on what he was pleased to consider *primitive* art, I followed him with close interest from that point to the Columns of Greece and the Cologne Cathedral. This is another form of entertainment capable of extensive variation.

Readings in prose, poetry, or drama, grave and humourous, are a familiar means of amusement at Indian stations; but although they are always well received, they are not regularly indulged in. Let them become a recognized feature of evening parties, to the exclusion of whist.

Next come we to opon-air *tumashas* in which Chautauqua is particularly strong. Bombay or Poona can easily match Chautauqua in mere fireworks, but then it stops there; whereas Chantauqua goes on to fountains playing in all the colours of the rainbow, to unspeakable panoramic spectacles, to fairy ships sailing in a blaze of light upon the lake, and to a naval engagement so real that timid people shudder at the sight. I remember paying a rupee in India to see a panorama of the American Civil War; and a friend lost several rupees the same evening at cards. But when that American travelling company went away the conventionalities of Indian society left nothing but cards for my friend and my own resources for me.

Undoubtedly the objection will be started that all these exhibitions require performers and apparatus. But the very question is one of choice of expenditure; for the champagne drunk at a single ball would pay for a model of a great city or for a stereopticon with a hundred views. Let us go further and reflect that the same dozen of champagne will not serve twice. Once drunk, nothing but the bottles remain. But the apparatus for any of the exhibitions or exercises I have described would last for years and afford changes enough to humour the most easily wearied company—in fact it would serve till a regiment had changed stations or a Governor had reorganized departments. Then as to performers, compare the case of amateur theatricals. Those childish exhibitions of life without character and buffoonery without business require a certain measure of talent which is not always procurable, and entail an amount of labour which is not often acceptable. Yet the difficulties are surmounted every two or three years at half the stations in India. Now readings entail no more study than most good-natured people are willing to undertake; and views and exhibitions can be managed by one gentleman, and there generally is one gentleman available with

a turn for that kind of work. So the lesson of Chautauqua exactly meets the limited men and unlimited means which represent the prevailing condition of Indian Society.

So far I have said well of this great Summer School and held it up as an exemple of healthy mental exercise and sound moral influence. Therefore in fairness the remark must be added that after a diversified experience of levity in connection with religion, I was shocked and shocked again at irreverent jokes made by chosen speakers on the platform at Chautauqua.

B. A.

NOTICES OF BOOKS AND REPORTS.

"The Lord that healeth thee. Jehovah-Rophi." By W. E. Boardman, author of the Higher Christian Life. This Book (published by Morgan and Scott, London,) is a sign of the times, another indication of the revival of faith that is revealing itself among many Christians in different parts of the world. Within the last quarter of a century there have been many such indications. The Accounts of Dorothea Trudel, showing how ready the Lord was to answer the prayer of faith on behalf of the sick, arrested the attention of many and led them to reconsider a subject which they had regarded as not open to discussion at all. The remarkable blessing that has attended the ministrations of Dr. Cullis in his Home for Consumptives, in Boston, Mass, with other instances of a similar character, have caused the question to come up very distinctly, "Are we not justified in expecting healing for the sick in answer to the prayer of faith?" Within the last five years some most remarkable cases have been published, of the healing of those for whom medical skill had been found unavailing, in answer to the prayer of faith. These instances have had to encounter a very deeply-lodged feeling in the hearts of Christians that the day had long gone by when they were justified in expecting the forth-putting of divine power except along the lines of natural processes. Mr. Boardman takes up a position a good deal in advance of that maintained by persons who believe that such examples of healing may be looked for exceptionally. He believes that God is revealed in the scriptures as willing to heal all sick persons who offer or for whom is offered believing prayer.

"There is not a word in the Scriptures even so much as intimating, much less declaring, that the privilege of healing through faith in his name has ever been suspended. The privilege, I say. There may have been centuries in which it has been forgotten by man, and left as a dead letter in the Scriptures; but there is not a word in the Bible to justify the unbelief which has so left the privilege unused. Revelation upon this subject is a golden chain of many links in many forms; and as I have traced it, I have found from first to last healing of the body presented side by side with salvation of the soul. Healing is always secondary and subservient to salvation, using the term salvation in its full sense; but the two are so united by the Lord in his word as if he meant that man should never put them asunder."

When the children of Israel, after issuing from Egypt and proceeding three days in the wilderness, reached Marah, they could not drink of the water there for it was bitter. This was a trial of their faith. They had come thither under the guidance of the Almighty but when they found the water bad, they lost what poor faith they had and began to speak as though they had been cruelly betrayed and brought there to die. The Lord condescended to reveal a method whereby the water should be made sweet, viz., by casting a certain tree indicated by him into the waters. He thus showed them that it made not the slightest difference what reverses or difficulties or privations should occur in their wilderness life, so long as they had him with them. He that was with them was master of all possible circumstances and situations and difficulties. The one thing that they required all the way along, was faith in him. The record says that he there proved them and made for them a statute and ordinance, and what was this statute? It is expressed in the following words: 'If thou wilt hearken diligently to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee.' *Jehovah Rophaka* (not Rophi). This is regarded as a distinct and definite revelation of the office of the Lord as Healer. A great many, we suppose, will be willing to receive Mr. B.'s testimony to the fact that God does, even in these modern days, heal people in answer to the prayer of faith, who are hardly prepared for the teaching that all sickness may be and ought to be removed thus. Mr. B. is careful to distinguish the question concerning such cures from that concerning miracles.

Healing through faith, like saving through faith, is the continual work of the Church, belonging not to the category of signs and wonders for either special periods or special moments, but clearly to the permanent laws of God in his economy of grace and salvation. Therefore this answer that the day of miracles is past, does not really touch, much less settle, the question. There is in this confident answer another thing taken for granted that must not be allowed to pass unchallenged; that is, that another great special period may not even now be opening before us, in which the Lord may have occasion once more for miracles and signs and wonders.

In this book we have an interesting survey of the testimony of Scripture, both the old and new Testaments. The great need of our time and the present indications in Switzerland, Germany, Sweden, England, Mission fields, and America, are considered. Personal testimonies are then supplied, among them Miss Drake's and Mr. Inskip's. The author notices some of the arguments that will naturally present themselves. Was not the thorn in the flesh, some form of physical affliction? How about Job's bodily sufferings? Why did Paul leave Trophimus behind at Miletum sick? Was not one of the evangelists a beloved physician? Mr. B. says God is willing to do the best for his children, but can only do what their faith allows him to; ordinarily they have simply faith that he will bless the means employed, and after some delay raise up the prayed-for one. But has not sickness often proved the means of great blessing to Christians? Without undertaking to decide on all these points, (and some possibly will think that Mr. B.'s reasonings and testimonies do not fully dispose of them,) we are free to give our opinion that the promises of the Bible challenge on the part of believers a very strong faith in the willingness of God for Christ's sake to heal the sick. In fact, we have long been of the opinion that every place where Christians come together in the name of the Lord ought to be a place where signal blessings and deliverances for the surrounding community ought to be obtained. The Gospel is not itself, in our opinion, till the blind and deaf and sick among the heathen are healed in answer to the prayers of believers and a way thus gloriously prepared for the Gospel. In conclusion we are glad to see that we have read Mr. B.'s book with delight and advantage.

"Sermon on the Resurrection of Christ," by Thos. Evans, missionary, Monghyr. We have read this with much interest, and consider it, with the other writings by the same author that accompany it, well calculated to help reflecting minds.

"*The Indian Evangelical Review.*" October, 1881. We are glad to receive this. The contents are: Art. 1: Preaching to Muslims. By the Rev. E. M. Wherry, Lodiana.—ii. The Baselessness of Papal Claims. by Rev. James Vaughan, Krishnagur.—iii. The Revised Version. Rev. W. Milne, Calcutta.—iv. Khassi Hills. Rev. T. Jerman Jones.—v. Letters advanced through Chr. Missions. Rev. T. J. Scott D. D.—vi. The Evangelical Alliance. Rev. Dr. Murray Mitchell.—vii. The Calcutta Open-air preaching Case.—viii. Modern spiritualism, by an English Med. Missionary.—ix. Notices of Books.—x. Notes and Intelligence. Out of the 112 pp. composing this volume, 46 are devoted to the article on the open-air preaching case. We have only had time to read the first article. Mr. Wherry has had a prolonged experimental acquaintance with Mahomedanism as it is found in N. India, and is, we think, quite competent to speak as to the best way of approaching Muslims with the Gospel. He shows the utter untenableness of such views as those of Mr. Bosworth Smith who would rank Mahomed as a true prophet, "the next to Christ, *longo intervallo*, but still next." He discusses the opinion entertained by some that Islam may be used as a schoolmaster to bring men to Christ, and shows that it has neither such fitness or tendency. He then notices the *Combative* mode of approaching Islam which he says is far too common in India. There is then the *Patronizing* mode. Mr. Wherry then proceeds to state what he conceives to be the true method of approaching Mahomedans. His remarks appear to us to be well worthy the attention of all who have to do with the Missions among Mahomedans, and we hope to find space in our columns for them shortly. Mahomedans are found in almost all parts of India; it is remarkable how widely they are dispersed. They are of course more numerous in Northern India, but constitute a considerable percentage of the population in the southern presidencies. As a general rule they have in this part of India very little acquaintance with the teaching of the Koran, and some of them have affinities for Hinduism that would shock an orthodox Mahomedan. But we have never met with any class among them that did not entertain a greater aversion to Christianity than even to idolatry. The system educates its followers very strongly to antagonize Christianity.

...Life is just long enough for a man to decide as where he will spend eternity.

The Bombay Guardian.

SATURDAY, OCTOBER 22, 1881.

THE CHURCH'S TRUE MISSION.

"And the heathen shall know that I am the Lord, says the Lord God, when I shall be sanctified in you before their eyes." Ez. xxxvi. 23. That this is applicable to Gospel times, may be shown by the context. The work of the Spirit in Pentecostal times is clearly referred to in the verses that follow. The principle embodied in the words is one that is just as true to-day as it ever was. The principle is this; that God is made known by his people when they are conformed to him, and that he cannot be made known when those who are regarded as his exhibit principles of conduct different from those which God proclaims. Men naturally look to those who profess to be taught of God, to know the nature and will of God. Think not that they will accept some book from your hands and say not 'they will learn from this all about our God'; for even if they read the book they will look to you to learn from your lives what interpretation to put upon its words. They are quite familiar with the practice of honouring sacred books without paying the least attention to what is inculcated therein; and will not dream that the Bible has any obligations for them until they see these exhibited in your lives. Thus the ancient Babylonians observed the ancient Jews to learn whether the Jehovah whom they worshipped had any higher claim to be honoured than their gods had. As the Jews were for the most part ungodly, the Babylonians failed to find the evidence of Jehovah's superiority. The Christians of Europe are found abundantly in India; not as the Jews were in Babylon, in a state of captivity, but as the dominant race. The Natives of this country cannot but recognize the superiority of the Europeans in many respects; they cannot but see that knowledge is much more diffused among them than it is in Asiatic countries; that they have made many wonderful discoveries and are compelling the powers of nature to wait upon them in a way never before seen; they cannot but notice that as regards the power, wealth and wisdom of this world they have attained to a singular pre-eminence. They might at first perhaps have looked upon these endowments as tokens of the favour of God and recommendations of the religion which they profess. But a closer acquaintance has hindered them from accepting this explanation. They do not find that the governing race acknowledge their indebtedness to God for their achievements and successes. They find on the contrary that they glorify themselves on account of these things and claim to be honoured on account of them. They do not see, in the Europeans that they come in contact with, much to indicate that they have any religion at all. This is the conclusion to which Native servants have often been led regarding their masters. They say: We were a year in the house of such a Saheb and never saw a single thing that looked like the worship of God, never even heard the Master or Mistress refer to God.

Let us now look at the principle enunciated in our text. The heathen are to be made acquainted with the true God when God is sanctified in the lives of his people. "Be ye holy, for I am holy." "Hallowed be thy name." That in which God differs mostly from the false Gods is his holiness, his opposition to sin; and this must be embodied in the lives of those who are called by his name before men can become acquainted with it.

The passage quoted at the beginining of this paper gives us a very different conception of the sort of mission-work that is to be blest to the salvation of the nations, from that which generally prevails. We are accustomed to suppose that the great work is to be accomplished by certain heroic individuals whom God shall raise up for the overthrow of prejudice and superstition. But it is when God shall be sanctified in the sight of the heathen by the entire body of Christians living among them that they will believe. But what are we to understand by this expression, God sanctified in his people? Be ye holy, for I am holy. But what is evangelical holiness? It is evangelical love; loving God with all the heart, soul, mind, strength, and our neighbour as ourself. This does not mean a profession of religion; this does not mean a great attention to what are called the means of grace; but it means the will of God controlling our whole life. We are not merely to be particular to pay our debts, for some who are not Christians may be naturally taught to do this; but to pay them in the name of Christ and for the sake of Christ. We are to visit the fatherless and widows in their affliction, and make it evident that the love of Christ constrains us to do so. Some Christian teachers seem to have a dread lest their hearers take up with morality instead of Christianity. But what is morality, as commonly understood among men? It means fulfilling the duties arising out of our relations to our fellow-men, in our own name and strength. The Gospel bids us do those same things, but do them in the name of Christ, as an expression of his love to men. To give a cup of cold water to a disciple in the name of a disciple, is to give it because he is a disciple, and thus it becomes an expression of love to Christ and of Christ's love to him. Works of morality are not works of a different character from the works which Christians, as good Samaritans, are called to do, but the dictating motive is entirely different. Any body could do what is recorded of Christ in John xiii; the Pope yearly washes the feet of twelve poor persons; but to do this, constrained by the love of Christ and for the purpose of honouring Christ, secures to it the benign regard of him who sits upon the throne. Jesus and his disciples had a bag out of which money was given to the poor; many in these days are careful to make distribution to the poor; but are they doing it in such a way as to sanctify the Lord that bought them and obtain treasure in heaven? There is all the difference in the world between alms given by one man and alms given by another; the love of Christ constrains in one case, self-love in the other. The one glorifies God for what he does, the other glorifies himself, either expecting that men shall praise him or resting in the praises of his own heart. In the 25th ch. of Matthew we have a flood of light shed upon this matter. It is a representation of the judgment of all nations; Christ himself is the judge; and the things mentioned by him are those which we thus learn to be the most effectual tests throughout the whole of this dispensation. They who are accepted and placed at the right hand of the King are not welcomed on the ground of certain spiritual experiences or emotions or visions or mighty works or grand sermons; but the things mentioned are such as any body can do who has the means and is so minded; viz. feeding the hungry, satisfying the thirsty, visiting the sick, clothing the naked, caring for the oppressed and persecuted; but what made these to be such expressive evidences of saving faith in Christ, is the fact that they were done out of love to Christ and for the honour of Christ. Done from a feeling of self-love or from a regard to the requirements of society, they would never have been mentioned by the King. And they who are condemned and rejected in that day, are they who did not sanctify the Lord by doing all things for him. The sayings of Christ in the sermon on the mount have reference to all the obligations arising out of our relations to our fellow-men, and he only that keepeth these sayings will be acknowldeged by the Master in the last day. But it is only as we are constrained by the love of Christ that we can keep them. We are to leave the Pharisees far behind in the extent of our works, and utterly behind in the character of them, as done through Christ and for Christ. The only sense in which it is right to disparage morality is that by which it is made the means of glorifying ourselves, instead of Christ.

The revival then that we want in India is such a visitation of the Spirit as shall cause the body of professing Christians in this country to understand that with all their resources they are to commend the Gospel of Christ to the people around them in lives of Christ-like disinterestedness. Then will the glory of the Lord be seen upon Zion and the tribes and castes of india will haste to her portals to learn the ways of the Lord.

REMINISCENCES. CXLIII.

Diary at sea, 1847.

Sept. 7. Have been reading Luke iv. 32-41. All who asked received. They came from all the region round about. They came sick, paralytic, vexed with issues, leprous, lame, blind, dumb, deaf, possessed, lunatic; and they all returned whole, in the full enjoyment of their faculties and senses. Not one of all that multitude could say, My case was an extreme one, and I could get no help. Suppose, instead of having been up in the mizen-top reading the Testament, I had been seated alongside of Jesus on his throne. On the right hand and on the left were angels; while the space in front was left to praying sinners. A great multitude came up from all parts of the world, men of every colour and of every tongue; each one had his own particular wants; and every one received what he asked for. None went away empty; the Saviour frowned on none; he was seated there to bless; he was greatly interested to have every man satisfied. He rejoiced greatly in his power to aid and bless sinners, and his face shone with more gladness in bestowing than theirs did in receiving. With what an immense increase of faith would I return to earth to take my place among these praying sinners. I would thenceforth approach with most unbounded confidence the mercy-seat. Well now, there is just as much reason for faith, as though I had been actually in that scene. Jesus is the Same Yesterday, to-day and forever. He was no other when seated at the door of Simon Peter's house that Sabbath evening, than he is now on the throne of grace. What he is in the Gospel he is in heaven; otherwise he would not hove been God manifest in the flesh. Ask and receive that your joy may be full. Every sinner that actually comes to the

throne of grace asking for what is to be found there, may and ought to receive. A great many have been in prayer this morning who have not been at the throne of grace. It is only by faith that any man can draw nigh to God. What are my desires this morning? Oh, thou almighty Saviour, my friend, my bridegroom, my crucified One, thou who art ever with me, my all-sufficient, my complement, my better half, without whom I am a fraction, utteral impotent. One thing I desire of thee, that I may so believe on thee that rivers of living waters may go out from me, and that I may see thy kingdom come around about me. Let me gain new discoveries of thy Calvary love to those around me; let me be continually impressed with a sense of thy interest in them; let me remember how grateful to thee is my prayer for them and every effort to do them good. Revive a right spirit within me. Let not the devil persuade me that thou art indiffetent to them because of their sins. Let me remember the days of my infidelity, and with what readiness thou didst hear prayer for me. Pour out here thy Holy Spirit, gloriously, for thy name's sake. Let thy word be with power. Let the unclean spirits be cast out. Why art thou extended on the cross, but that our sins may cease to keep us back from God? but that a way may be opened to the Holy of holies? but that thy love which passeth knowledge may be shown in the redemption of many? Lord, be thou manifestly present. Let it be evident to all on board that the Son of God is with us, as it was once on the Sea of Galilee. Let thine amazing love amaze us all. Pardon the contempt and hatred of these infidels and blasphemers. Father, forgive them; let them know what they are doing.

And I pray thee that we three may not sin against thee. If we have transgressed, have fallen into ways that are not good, have pity upon us and enlighten us. The great thing is to be constrained by love. Truly and incessantly to desire their good; then will our conversation be ordered aright. For such feelings imply the presence of the Holy Spirit. The way to have the Holy Spirit is to seek to have the affections proper to the Holy Spirit.

"And the fame of him went out into every place of the country around about." The result of one single work of grace, probably performed in answer to some prayer. Who can tell what great things may depend on our faithfulness.

That I may work worthy of thee unto all pleasing; then it may be manifest to all that know thee that not I but Christ liveth in me. Heaven will know it. Yes, and these impenitent will know it. Lord, I thank thee for the Bible-class, and for the interesting hours we have had. Let it be thy class. By thine agony and bloody sweat, refuse not to change their hearts. Then there is Mr. C. Lord, why hast thou brought us together? Bring him out of darkness into marvellous light. Bless to him the reading of that book; strip him of his infidelity.

Oh thou Holy Spirit, having all power in heaven and in earth, thou art our's. Thou art made over to us by the Father and the Son. Thy abiding-place is in this world. Blessed Spirit, thou hast a stupendous work before thee, and all creation looks anxiously on. For thou hast undertaken to purify unto God a peculiar people, zealous of good works, and fill the earth with the knowledge of God as the waters cover the sea. This is thy time, thy dispensation. The sun that shines is in thine employ, and all nature is given into thy power to be used for thine ends. Holy Spirit, what waitest thou for? Satan has no greater desire than that thou shouldest wait. Have all the power thou wilt, and it tronbles him not at all if thou only waitest. While thou waitest, he gathereth. What do we care for a physician, be he the wisest and best, if when summoned, he waits, giving death time to thrust in his sickle? Once it was a truth that the Holy Ghost was not yet given, because Christ was not yet glorified. But Christ has died and ascended. And now tarry not. Eighty thousand souls a day are leaving this world, most of them to go where there is no Holy Spirit. Satan as he leads them down to his realms of darkness boasts that he brought them out of a world where the Holy Ghost was abiding. Have mercy, O God. Feed us no longer on crumbs. Was there not manna enough for all? What if each one had received but a crumb? Almighty God, let it sound in thy ears, day and night, louder than 10,000 cataracts, that Christ has died, Christ has died. When wilt thou answer that cry 'My God, my God, why hast thou forsaken me?' Let thy kingdom come, though heaven should become bankrupt, though seraphim and archangels should be left to die of thirst. Christ the friend of sinners must be glorified. It looks very much as though our God, the God of the Gospel, were in some tomb and the sceptre unlifted. Lord Jesus, dost thou live somewhere? Wilt thou let us see the fire of thy dark eyes? Wilt thou return, thou bridegroom, thou rover? Thou roe upon the mountains, come again to our lattice. Why bury thy power? It is enough that we are powerless. Awake, oh arm of the Lord.' Come, oh traveller in the greatness of thy strength. 1000 years have been one day to thee, and now let one day be as 1000 years. Let nations that have been dying 1000 years be born in a day.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR MR. EEITOR,—Can you spare me a small space in one of your columns? I have often felt that something ought to be said about the matter which I wish to bring forward, and since poor education will not permit me to say all that might be said on the subject, I will leave it to some one more competent to do so. Perhaps I could not ask any one better able than yourself. It is a matter that concerns certain expressions used in addressing God the Father, God the Son, and God the Holy Ghost. Both in prayer and hymns, and even in conversation, it has made me shudder every time I have heard God the Father addressed or spoken of as "*dear* Heavenly Father" or "*dear* Blessed Heavenly Father," and God the Son as "*dear* Jesus" or "*dear* Saviour," and God the Holy Ghost as "the *dear* Holy Ghost" or "the *dear* Holy Spirit," and other "fondling" expressions, which I would not dare to go on enumerating as it has made me tremble and shudder to write the few I have done.

Now Mr. Editor I feel quite sure it is the Holy Spirit that convinces me of the impropriety of these endearing epithets, and if the Holy Spirit tells me it is wrong in others to use them, (for I have never used these terms myself, and have felt I must not, from the day of my conversion,) can the same Holy Spirit tell those who do use them, that it is quite right for them to do so, and sad to say I have heard these expressions mostly from the lips of many of our own ministers. Since thinking seriously over this matter, my mind has been directed to a sermon in Mr. Wesley's works, vol. VII. page 291, which, if read with unbiased minds by those who use these (I say) irreverent expressions, would give them great light on the subject. Brethren and Sisters in a *risen* Saviour, let us reverence God, as God the Father, God the Son, (the risen Saviour,) and God the Holy Ghost, for He is Holy, Holy, Holy, the angels in heaven veil their faces before Him. "Henceforth let us know Christ no more after the flesh." I have even heard the ungodly, condemn these expressions, and call them "horribly irreverant expressions." Let us love God, by being *faithful* to him, and not by using endearing expressions. I have written these words in all humility, and I pray God they may be taken in the same spirit, trusting they will benefit all who read them.

I am yours in Christ.

BRO. THOMAS.

CALCUTTA.

MR. EDITOR,—Sometime ago, I sent you a short account of the preaching which was carried on, principally by Dr. Thoburn in Wellington Square. The summonses which were taken out by Mr. Harrison, the Commissioner of Police, against the five missionaries, put a stop to the work for some time, but the decision of the four magistrates removed all the hindrances which were thrown in our way by the police authorities. But no sooner than the trial was over the rains commenced; and it was thought wise not to recommence operations till the rains would break up. We have already had a few days of very fine weather. I think the cold season will set in this year sooner than usual. I hear that Dr. Thoburn is making great preparation for holding services in the open air in Calcutta during the coming cold Season. God bless him and make him a blessing. O that the Lord would pour down His spirit on the members of the Bengali and European Churches of Calcutta in great abundance—even the Spirit of grace and supplication—so that the Churches of this city may become more like a city set on a hill, more like a candle, not set under a bushel, but on a candle-stick so as to give light to those who live in the darkness of ignorance, superstition and idolatry. The services are going on, and have been going on uninterruptedly, in Beadon Square ever since the trial of the five missionaries. The rains have not been so much of a hindrance there as in Wellington Square, because the services in the other place were conducted on a somewhat different plan. Last evening (that is Sunday evening) we had a very nice service there. Mr. K. C. Bannergea preached first. After him Mr. Hector of the Free Church gave a lengthy address on the new birth, but the audience listened to his address with rapt attention from beginning to end. After him the writer spoke for about half an hour or forty minutes on Christ as a teacher, and the meeting was brought to a close by an address on the evil, folly and uselessness of idolatry by Mr. MacDonald of the Wesleyan Mission. His cutting remarks greatly exasperated the audience. Still I feel that now and then we must raise up our voices against the evil of idol worship. The Bible is full of scattering denunciations of idolatry. The word of God is like the hammer that breaketh the rock in pieces, it is like the refiner's fire, it is quick and powerful, sharper than any two edged sword, piercing asunder even to the dividing of the soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart; but if missionaries and others always speak to the people in fine words and smooth language they take off the edge of the gospel. If the sword has no edge it will not cut. If the hammer is let down gently on the rock it cannot break it in pieces. If water is thrown on the fire it cannot consume the dross. Let the truths be spoken plainly but spoken in love.

The Conference of Bengali Christians in this city was a greater success this year than on former occasions. The meetings were more numerously attended and the discussions were conducted in a better spirit. Some people seem to think that the conferences do no good; but it is my firm conviction that a great deal of good is done. About seven or eight papers were read on different subjects. This itself is a great good; and perhaps it does more good to those that prepare the papers than any one else. Just as giving does more good to the giver than the receiver, so I believe that the preparation of papers on subjects connected with the spread and growth of Christianity is likely to do more good to those who read them than those persons to whom they are read. One excellent brother—Mr. H. Sanyel—was

drawn out this year in this way. The paper which he prepared, although the first so far as I know, that was ever written by him, was excellent. In connection with these conferences Mr. Shome, the Editor of the *Indian Christian Herald*, is quite an institution. The life which has been manifested of late by the Bengali Christians is greatly owing to his efforts. The *Prem Bhoj* (love feast) was prepared this time in Miss Pigot's house. It was a grand sight to see brethren belonging to all the different Protestant denominations joining together in one love-feast. Kesub Chunder Sen and two or three of his men joined the procession which started from Miss Pigot's house as soon as the feast was over.

I believe that you in Bombay are making preparations for the advent of Joseph Cook the great champion lecturer of orthodox Christianity, but we hear of no arrangements being made as yet in this city. Whether Mr. Cook has been corresponding with any one in Calcutta is more than I can say. Some steps ought to be taken at once by the missionaries here in order to advertise his lectures and for securing suitable places where he can speak to Hindoos and Europeans. Mr. Cook is a philosopher and he is just the kind of man that would suit the tastes of the enlightened class of Hindoos that we meet with in large numbers in all the principal towns of India. Have you, Mr. Editor, had any correspondence with him? Let us know what arrangements you have made.

Babu Ram Chunder Bose has just left Calcutta for the North West proviness. He delivered many lectures during his stay in Bengal. We wish he had stayed longer with us, but our loss is the gain of others. Ram Chunder Bose is one of the most genial and good natured souls that a man can meet with. A person must be very devilish indeed before he can hate such a person as he is.

X.

[Letters have been received from Mr. Cook, in Bombay. He expects to arrive here about the 1st of December. The arrangements for his meetings are not yet sufficiantly matured for as to state them.—(*Ed, B. G.*)

NOTICES.

Baptist Church, (Bellasis Road Byculla.) The Rev. Mr. Hormazdji will (D. V.) preach to-morrow at 11 a.m. and 6 p.m.

The Monthly Mission Prayer Meeting will be held in the Baptist Church Bellasis Road, Byculla, on Wednesday the 26th inst at 8 p.m. It is expected that a deputation from the Baptist Missionary Society will be present.

Received from J. E. for the Macpherson Memorial Rs. 50; for the Vishnu Bhasker Memorial, Rs. 50.

Received from J. C. Rs. 5 for the Chr. Orphanage, Mylarum.

The Rev. Jani Ali, Ambrolie, Bombay, treasurer Vishnu Bhasker Memorial Fund, wishes us to say that he will be happy to receive any contributions to this Fund that may be sent him.

M. E. Appointments for to-morrow: Dean Lane 11 a. m. G. Bowen; 6 p. m. O. Shreves. ——Mazagon 11 a. m. L. R. Janney; 6 p. m. D. O. Fox.——Grant Road 8½ a.m. S. P. Jacobs; 6 p. m. S. P. Jacobs.

Epitome of News.

Saturday, October 15.

—*Bombay Gazette*: Milan, four hours a half from Turin, possesses a magnificent arcade erected in honour of Victor Emmanuel, a structure of which any capital might be proud, but it does not enjoy a system of arcades which enable the mass of the citizens to go about their out-door business regardless of the weather. The Milanese have covered in with glass and iron four intersecting streets, the point of intersection being surmounted by a glass dome of great span, which is illuminated at night. The space covered in forms the evening lounge for fashionable Milan; the shops, which know no early closing, being brilliantly lighted, and the cafés rendered as attractive as music and the electric light can make them. The circle of lights round the base of the airy dome are lighted every evening, in the presence of hundreds of interested sight-seers, by a little engine, which is sent round on an almost invisble railway, the flame from the funnel setting alight each gas-jet in succession, as it passes underneath it. A prettier sight, in its way, is not to be seen anywhere.

—Same: The information given to us as to the departure of the Empress of India from Bombay turns out to be incorrect. She is still in the Prince's Dock, and will not be in a fit state to leave for some days hence. On Thursday evening, the house of Hajee Oosman Vyedina, the charterer, in Mehmon Mohla, was surrounded by a tumultuous mob of pilgrims, bent upon seeking a victim for their disappointment in being unable to leave for the hadj; and Mr. Vyedina and the members of his family had to thank the Deputy Commissioner of Police for the judicious arrangements he had made for their personal safety. The pilgrims clamoured a great deal about being cheated in the matter, but were pacified on Mr. Vyedina refunding to each pilgrim the amount of the passage money paid by him. Between Thursday evening and yesterday Mr. Vyedina, we learn, refunded about Rs. 35,000 to the pilgrims.

—It is reported from Meshed that Herat was captured by the Turkestan army on the 4th inst.

—A curious domestic dispute between the Thakore of Versoda (Gujerat) and one of his ranees has had to be decided by the Bombay Government. Some time ago the eldest of the Thakore's wives bore him a son, and no doubts were cast upon the legitimacy of the child's birth. But later a younger ranee and a greater favourite had a son, and the Thakore was seized with a desire to secure the succession to his gadee for the younger son. He accordiogly charged the elder wife with inconstancy and disowned the paternity of her child. The Political Agent required an explanation as to why the Thakore, after first acknowledging the child, suddenly changed his mind and denied its paternity; and the princeling pleaded that the previous acknowledgment was made while he was suffering from temporary insanity. Government have decided that the accusation of inconstancy against the elder ranee is unfounded, and that her son is the lawful heir to the gadee of Versoda.

—Calcutta papers now say that there is no truth whatever in the statement that the Moulvi was arrested by the Bengal Police on an alleged charge.

Monday, October 17.

—*Tims of India*; London, 15: A most disastrous gale has taken place in this country. A large number of houses have been wrecked, chimneys blown down, and trees torn up. Numerous serious shipping accidents are reported, and many lives have been lost. The extent of the damage done is not yet fully known, but it must be very great. Telegraphic communication on the Continent and between England, Ireland, and Scotland has been stopped by the gale.

—We did not receive Saturday's issue of the *Times of India*, but it is noticed as having appeared in an eight page form.

—Dalla Walla, a Marwaree money-lender, was stabbed by one Gungadin Lalsing in different parts of his body in his shop at Oomerkharry on account of some ill-feeling that existed between them regarding money transactions they bad had some time ago. His dying declaration was taken on Saturday.

—*Indian Daily News*: A formidable rival has risen against the miracle-working Moulvie, in the person of a Mohunt, named Nibaran Saraswati, hailing from the sacred city of Benares. Scouting the principle of the Moulvie's hydropathic treatment of diseases, he is willing to accept a challenge from the Moulvie to cross the Hooogly on foot, with, of course, only the sacred sandals on. The Hindoo fraternity are in a general state of exultation; and unless the Moulvie asserts his Islamic superiority, it is generlaly believed that his Sun, so far at least as Calcutta is concerned, has set.

Tuesday, October 18.

—The serious ill-feeling which has lately arisen between China and Japan is attributed by the *Japan Weekly Mail* to jealousy of the rapid progress of the latter country in the arts and appliances of modern civilization. China, according to this generally well-informed authority, is angry "because the versatile little islands have provided themselves with railways and telegraphs, have adopted Western customs and Western costumes, have exchanged the philosophy of the divine sages for the commercial calculus of the barbarian; angry because the faithful imperturbability of the Celestial country has become a bye-word and a reproach by contrast with her neighbour's flippant inconstancy; and, above all, angry because she feels that she has given Japan cause to despise her, and because she sees that Japan is at little pains to conceal her contempt. Such feelings (continues our contemporary) as these are not suffciently superficial to be easily effaced."

—A Mr. T. J. Brown, undertaker of Calcutta, lately deceased, bequeathed about Rs. 7000 to the various missionary Societies, hospitals &c. in Calcutta.

—*Bombay Gazette*: The letter which we published yesterday respecting the practice of making the lion in the Victoria Gardens act as his own butcher, and kill the sheep which he eats, has attracted the notice of a Jain, who writes to us asking in what respect more suffering is entailed upon the sheep by being brought face to face with a lion armed with teeth and claws rather than with a butcher armed with a not less deadly knife. The cruelty, he maintains, is, as a matter of fact, rather less in the former case than in the latter. It is the deprivation of life which is the real injury to the unoffending animal, and the mode makes no difference. It is difficult to controvert this view; but we may ask our Jain friend whether it would not be cruel to the lion to deprive him of life by the slow torture of famine. For he could not live upon a vegetable diet, and must die of hunger if he be not given the only food which his strong stomach can digest.

—The Calcutta papers publish the following:

Calcutta, 11th October, 1881.

To The Commissioner of Police, Calcutta.

The humble petition of Swami Brahmananda Saraswati Sankarachari Jagatguru.

"Sheweth, That your petitioner, being by profession jagatguru, is generally looked up to as the sole protector of the Hindoo religion, and as such is bound in duty to see that that religion is preserved intact.

2. That obedient to the call of this duty he approaches you with this petition, setting forth certain events which have of late been and are even now occurring every day, which he considers to be indirect encroachments upon the Hindoo religion.

3. That your worship's petitioner has come to learn that a certain Mahomedan Moulvie Moulava (son of Karamut Ali) of Jounpore, is now on a visit to this city, intent on making converts of the Hindoos, and that this his intention he is carrying out by certain means

which to your petitioner appear to be extremely foul.

4. That the unlettered masses of this vast city are deluded into the belief that great sanctity is attached to his personality, and that a vessel of water containing a quantity of *jeera* (a kind of spice) when blown over by him, becomes an infallible remedy for all sort of diseases, however dangerous.

5. That your petitioner is informed, and which information he entirely believes, that this process of blowing over is accompanied by certain incantations peculiar to the Moslems, and your petitioner makes no hesitation to afflrm that a person drinking this water unconsciously becomes a Mahomedan.

6. That your petitioner is convinced that whatever people may say to be the profession of this Moulvie, his ultimate object, is not anything political, is certainly to make converts by these underhand means.

7. That your petitioner further states that the educated members of the Hindoo community may well take care of themselves and their religion, but he cannot say the same thing of the untutored mass who are likely to be led away by a designing person, and that this contingency can only be prevented by Government allowing the Moulvie to have dealings with his co-religionists only.

8. That your petitioner submits that if the Moulvie is really possessed of any supernatural power which he feigns, he may be asked to cross the river with wooden sandals, or he may be required to fly in the air, or to drink a quantity of molten lead, or in the event of his not undertaking to perform any of these feats, he may be asked to cure a blind man and a leper, that the public, the uneducated portion of the Hindoo society specially, may be able to see through the evil, and to judge of the truth or falsity of his pretensions.

For these reasons your petitioner humbly prays that an order to this effect be issued under your seal; and your petitioner, as in duty bound, shall ever pray.

—Early in February last, says the *Scientific American*, a young man, a stranger, was discovered in what seemed to be a profound sleep in the sitting room of a country tavern near Allentown, Pa. He could not be aroused, and was sent to the Lehigh Country Poorhouse. A small devotional book found in his pocket bore on a flyleaf the name of Johann Gumbese, written in German script. On the opposite page was written "Savos Cometat, Post Raslavids, Au-tria." It was inferred that the man was from Savos, a county of Hungary and that his name was Gumbese. He has since been known as the sleeping Hungarian, and his long trance or coma has attracted the attention of many physicians, as well as much popular interest.

Until April 22 he had to be fed with liquid nourishment only. On that morning, the seventy-first day of his sleep, he arose from his bed, dressed himself and sat down on a chair, staring wildly about the room. The attendant placed him in bed again and went down after his breakfast. On his returning Gumbese was sitting up in the same chair looking deathly pale, and with his eyes wide open. He was given something, but instead of eating freely as usual he seemed to have difficulty in swallowing and ate very little.

He kept his eyes open all day and showed some signs of intelligence, but could not speak. Later he fell asleep and his attendant left him for a moment. Thereupon Gumbese rose, locked the door, opened the window and jumped out, falling twenty-five feet. He was found lying on the ground near a high fence, ten feet from the window. He was somewhat bruised but not seriously hurt. For four days he continued to rise from his cot of his own accord, but never spoke. The physicians of the almshouse reported that during the four days of his wakefulness he was weak and feverish. His eyes were staring but continually open. He acted like one delirious during a fever. On one occasion when his eyes were held open Dr. Erdman repeatedly threatened him with his clenched fist. and every time he did so the patient laughed. This convinced the physicians that he could see, When a flute was played in the room, Dr. Erdman noticed that the patient's feet moved in a manner that suggested dancing.

Hopes were expressed of his speedy recovery but on April 26 he relaped, closed his eyes and did not open them until May 20, when he spoke, a flower having been held to his nose. Six hours after he closed his eyes again and kept them shut until late of the night of July 31, when he was aroused by a Polander who spoke to him in Slavonic, Subsequenty he sat up and told his story, which confirms the report published in the *Jeffersonian* of Charlottsville, Va., with regard to the victim of a practical joke at that place last summer. His recollection of events shows a complete gap between his falling asleep in the tavern and some day about four weeks ago.

—Am. paper: Hon. J. Baldwin, founder of Baldwin University, of Berea, O., has given $3,000 to establish a school at Bangalore, India, in Rev. William Taylor's work.

—Home paper: Rev. H. F. Corbyn, Senior Episcopal Chaplain in India, has seceded to she Church of Rome. Mr. Corbyn is now on two years' furlough, but residing at his former ttation, Abbotabad, in the diocese of Lahore. As the reverend gentleman has fulfilled the period of his service as chaplain he will be entitled to his full retiring pension as a clergyman of the Church of England.

Wednesday, October 19.

—A correspondent, writing to the *Civil and Military Gazette* from Amritsur, says:—"Your accounts of the health of this station are far from being exaggerated. Business in the city is at a stand-still, nine-tenths of the shops being closed. I believe that not a single European in the cantonments, fort, or civil lines, has escaped an attack of the prevailing fever. Driving along the mall last evening, I did not meet a single fellow-creature. Amritsur is a city of the dead. You have mentioned the state of the important public offices, and I may supplement the account by informing you that, at the Railway station and Post Office, the responsible officers are working under great difficulties, on account of the sickness in their staff, while the Telegraph master is single-handed, all his signallers being on the sick list."

—The *Standard* states that Lady Frances Evelyn Bertie, daughter of the Earl of Abingdon, has joined the Church of Rome, and has entered the novitiate of the Convent of the Visitation at Westbury.

—A day was set apart in the Methodist Conference at London for the consideration of Christian Unity: Rev. Dr. George (Chicago) introduced the topic fixed for the day by reading an essay, pointing out how Christian unity may be maintained and increased among Methodists, and made manifest throughout the world. He urged the importance of a confederation of all Methodist Churches.

Rev. Dr. Cocker (Sheffield) delivered an address on the subject. He considered that Methodism should depend more upon unity than upon its denominationalism; and that unity might co-exist with many divergencies of opinion and with doctrinal differences.—Rev. J. Myers (Bradford) read an essay on the Catholicity of Methodism, which, he contended, was being made evident in various ways.—Professor J. P. Shorter (African Methodist Episcopal Church of Ohio) delievered an address on the subject. He held that the Catholicity of Methodism was its Christianity.—Rev. W. Arthur considered that the unity which Methodists had was much better and much nobler and much more persistent than they would ever get from uniformity. One of the greatest proofs of their unity was that side by side they had an Episcopal and a non-Episcopal Church, and a liturgical and a non-liturgical service, yet that the question of a breach of unity never arose.—Rev. D. Allison (Halifax, Nova Scotia), read an essay tending to show that Methodism was a bond of brotherhood among the nations of the world; and an address on the same subject was read by the Rev. B. Gregory (London.)

—*Weekly Review:* If Mr, Darwin's researches have suggested to many inferences adverse to Theism, at least no one of the present day has done more to swell the host of examples which might serve to illusrate the argument from design, in particular by his study of the singularly varied contrivances by which provision is made for the fertilisation of certain families of plants; for whether we acknowledge "a contriver" or not, the word "contrivance" is not shunned by Mr, Darwin himself as being the only one that seems capable of expressing the wonderful adaptation of means to ends.

—*Overland Mail*: Amongst the deaths recorded this week are:—Earl of Airlie; Sir V. Eyre, C.B., K.C.S.I.; Sir P. P. A. Cuningham Fairlie; Hon. F. Curzon; Hon. C. R. Edwardes; Lieut.-Col. Jervis, R.A.; Major M. Pipon; Mr. E. Johnstone; Field-Marshal Baron von Cotignola.

A secret society has been formed in St. Petersburg to counteract the Nihilistic proceedings, and for getting rid of the Nihilist leaders.

Nine thousand Turkish troops have been sent to Tripoli.

The King of the Hellenes has left Athens on a visit to his newly-acquired provinces.

Mr. and Mrs. Grant Duff leave England for India on Oct. 4.

Alderman Ellis has been elected Lord Mayor of London for the ensuing year,

An extraordinary demonstration took place in Dublin on Sept. 25, on the arrival of Mr. Parnell in that city.

—The Bishop of St. Andrews, speaking at a diocesan synod at Perth on the subject of the revision of the New Testament, in which he took a part, said that with all his regard for his colleagues in that work, and with the highest estimate of their learning and ability, he had certainly felt that the result to which, as a body, the revisers had deliberately come showed less consideration for the work of our predecessors than it might have done; and consequently they had less reason to complain if some severity was shown to their own work.

Thursday, Octobr 20.

—The B. I. S. N. Company's steamer Africa, Commander C. C. Thompson, which grounded recently at Quilandy on the Malabar Coast, and was subsequently successfully floated, arrived in harbour yesterday under tow by the company's steamer Colaba.

—*Times of India*: At a meeting of the Grant College Medical Society Dr. Succaram Arjoon read a paper on the nature, origin, causes and treatment of leprosy. His experience as medical superintendent of the local Hospital for Incurables led him to believe that contagion had more to do with the propagation of the disease. The prevalent opinion as to its being hereditary was losing ground. He had found *chawl mogra* oil the best mitigant of the malady, and was of opinion that it would gradually die of itself during the course of twenty or thirty years; and that the chances were that if a person affected with the malady had enough stamina in him to survive that period he might be perfectly cured. The lecturer then described the condition of the local asylum for lepers situated on the Bellasis Road, stating that inmates suffering from the most aggravated form of the disease were accommodated in a room of small dimensions utterly unfit for patients to live in. Segregation, he said, was the only means of stamping out the disease, and it struck him as curious that while in days gone by persons afflicted with the disease were mercilessly driven out of towns

and villages, the British Government allowed them free intercourse with the people, causing the propagation of the disease. A suitable asylum for lepers was urgently required, and he hoped that some charitably disposed person would give a portion of his superfluous wealth for the purpose. In the discussion which followed Dr. Lisboa, Dr. Atmaram Pandurang and others speaking from experience said that the hereditary character of the malady was proved beyond doubt, as it had often been traced to the third generation. The speakers did not, however, deny that the disease also partook the character of a contagion. Dr. Khory said that unless the authorities adopted remedial measures, such as were resorted to in Europe, the disease would not be easily stamped out from the country. He feared, however, that the authorities would not take the initiative unless a man in the position of a Governor or a Lord Bishop became a victim to the disease.

—Same: The Land League leaders, now that they feel the hand of authority upon them, are beginning to show their true colours. A manifesto has been issued by the League, signed by Messrs. Parnell, Davitt, and others; exhorting the tenant-farmers to pay no rent until the Government abandon the existing system of terrorism, and restore constitutional rights in Ireland. That is to say, because Mr. Parnell and others have been put under lock and key, the tenant-farmers of Ireland should repudiate their obligations and place themselves in a wrong position in order that the Government may be impressed with the terrible character of the act they have committed in laying hands upon Mr. Parnell. "*Aprés moi*," says he, in effect, "*le deluge.*" The "system of terrorism" under which Ireland has been so long labouring seems to us to be that of the Land League, who have inflamed the worst passion of the Irish people, preached pernicious doctrines, and opposed the measures which have been taken to ameliorate the condition of the country.

—The Str *Teheran*, with English mails, left Aden for Bombay, Wednesday 8 a. m.

—Cholera has broken out in Bellary.

—The fac-simile of the first volume of the Codex Alexandrinus has just been finished. It will be issued with an introduction by Mr. E. M. Thompson, F.S.A., Keeper of the MSS. at the British Museum.

—Captain Holden's museum of spiders, which has just been removed from Marietta, in Ohio, to Cincinnati, is one of the most complete collections ever made by a naturalist. The American museum includes 25,000 specimens, collected during a long campaign extending over more than twenty years. The number of species represented is no less than 4,000. Some of them are of microscopic size, and others big enough to weave lines almost resembling twine, and to make nests in which small birds are caught. This latter species subsists chiefly upon the winged prey which thus falls into its clutches. The American collector keeps his pets in glass cages.

—*Dnyanodaya*: The *Indian Mirror* imagines that the late memorial by the missionaries of Western India asking that infant marriages in the cases of those who have become Christians may be treated as betrothals, if one or both of the parties so wish, was made in the hope of securing converts to Christianity. We most earnestly assure our contemporary that no such motive actuated the effort. If the simple hope of getting free from a marriage connection should lead any one to become a Christian, missionaries would consider it a great disadvantage to their work. It is simply the desire to see justice done to a helpless and injured class which led to the memorial, and which will lead to more efforts, till the injustice is removed. *It is not right* that a young Christian woman who was tied to a boy by her parents in her infancy, and who after reaching womanhood is in every way above her nominal husband, should be compelled to go and live with him when he has other wives, and when she can neither respect nor love him. To compel her to do so, is to enforce upon her worse than African slavery. Nor is it right that she should be relieved from such a condition only by living unmarried all her life. It is the same with a Christian man who will pity, but cannot love as a husband, the girl to whose clothes his were tied in childhood and who is in Hindu law his wife. The memorialists did not ask that this will be applied to Hindus, but only to cases where at least one of the parties is a Christian. We should think that all reforming Hindus who wish to break up the evils of infant marriages would wish well to the request of the missionaries. It would furnish an illustration of the way in which they might themselves gain relief, if they wished to agitate for it.

Friday, October 21.

—*Bombay Gazette*: Yesterday the Secretariat was placed in telephonic communication with Government House at Parell, some five miles distant. The Post-office has been for some time connected telephonically with the docks. Messrs. Treacher and Co., have had their central establishment in the Fort placed on speaking terms with their branch establishment at Byculla in the same way. So the telephone is already becoming acclimatised in Bombay. Speaking of telephones, a contemporary yesterday erroneously stated that there were eight hundred subscribers to the Oriental Telephone Company's Exchange in Alexandria. There are not eight hundred but four hundred, a very respectable number considering the size of the place. In Bombay, no doubt, there will be eight hundred subscribers if the Exchange radius be made, as we have said above, coextensive with the city.

—Same; Calcutta, 20: A scheme for the establishment of post-office savings banks is to be inaugurated in April next as follows:—Banks will be established throughout British India, with the exception of the Bombay and Madras Presidencies, the Presidency Banks in those two Governments possessing certain privileges with which it is thought the savings bank scheme might conflict. For the present, therefore, the new scheme will not be extended to those Presidencies.

In other parts of British India savings banks will be established at all the post-offices which are money-order offices, and the savings bank system will thus be carried into the interior of the districts and to the doors of every class of the people. Some 3,800 offices will be opened; at present in the same area there only exist 180 treasury savings banks.

—Deaths last week, 452. By cholera, 12.

—*Vindex* in the *Times of India* tells how an arbitrator was sought for by the Jesuit Fathers. It was like looking for an honest man in the days of Diogenes.

"Two of their number started off in quest of a friendly arbitrator. One gentleman to whom they applied was, I have reason to believe, the native editor of a local newspaper. His fitness to deal with the matter in dispute was obvious, but he was too diffident and declined. Another gentleman upon whom their choice fell happened by chance to be the only Roman Catholic among the twenty English barristers then in Bombay. He also begged to be excused, stating at the same time that he taught Father Daling was in the wrong.

"This opinion does not seem to be of much weight, for Father Daeling has not thought it worth while to mention it, at all events it probably took the Jesuit Fathers rather by surprise. They, however, fortunately remembered that a diametrically opposite opinion had appeared anonymously a short while before in the *Indian Spectator*. To the house of the Parsee editor they now repaired, and politely enquired the name of the friendly author. Having satisfied themselves that he was a gentleman high up in the Educational Department, who contributes occasionally to the press under the well known initial "W. W.," they naturally felt no scruple in waiting upon him with a request that he would act as arbitrator, notwithstanding that he had already distinguished himself as their doughty adversary. That gentleman, however, refused, assigning, strange to say, amongst others, the reason that he had already expressed his opinion very strongly against "Nemesis" in the *Indian Spectator*."

—The s. s. Empres of India will sail to-day for Jeddah. Some two hundred pilgrims have taken passage in her on the chance of arriving at the port of destination in time for the *Haj*.

—A writer in the *Satya Mitra* contends that the Zoroastrian doctrine is against the ordination of laymen. Priests have a separate class of their own, and the mysteries of the faith are not to be revealed to the layman nor to the foreigner.

Selections.

GLEANINGS AT A CAMP-MEETING.

(*From N. Chr. Advocate.*)

GOD.

It is the highest impertinence for the infidel to ask me to give up my belief in God, while he gives me nothing in its stead.

Who has found anything better for man than God?

There is nothing around us that speaks so loudly of God as man.

Doubting one, look at the cross! See there the disposition of God revealed: He loves you.

THE WORD.

It is a singular fact that the Bible stands in the way of the bad man and never in the way of good men. If we have not broken the law we would as soon meet the sheriff as anybody; but the *criminal* would much rather meet some one else.

Could I spend the life-time of Methusalah in studying the Bible,—

The patriarch pupil would be learning still,
And dying, leave the lesson half unlearned.

The Bible is the *seed-library* from which all other libraries are made.

THE GOSPEL.

Christ is the great object-lesson of God to man.

Where is the man who proposes in sight of the cross to squander his best days and give the dregs to God for the hope of heaven?

If there's light enough to see your own despair, your own helplessness, don't wait for more. Arise and Christ will give you light.

FAITH.

The little girl's definition of faith:—"Minding God."

If we doubted one another as some of us doubt God, who would not be offended?

Unbelief is treason to Almighty God.

The sin of unbelief aims the dagger not at the heart of man but at the heart of God.

The men of faith are the heroes of the world.

We *know* by faith. It is a great mistake to think that all that comes by faith is doubtful.

If you have faith, live it, preach it.

Would it not be strange if in the work of saving mankind, God should overlook that mighty lever of faith which moves the world?

Doubt ruined the world.

THE VALUE OF THE SOUL.

You might as well expect a pawn-broker to tell you the true value of a jewel as that the devil will teach you the value of the soul.

I cannot afford to run any risk with my soul; it is too precious.

Man is vain apart from his immortality.

The human soul as you know it is only in its infancy. By-and-by it will drop its baby-clothes into the grave, and soar far beyond the realm swept to-day by arch-angel's wings.

Great as was the price paid, the salvation of the world was worth it all. Laid in the balance the salvation of a world of sinners *outweighed* the agony and death of God's own and only Son.

CHRISTIAN DUTIES.

Some people want to get to heaven like a mole, by burrowing under ground where nobody can see them; but it can't be done.

I would change the prayer of Simeon and say: "Now Lord lettest thou thy servant *go to work*, for mine eyes have seen thy salvation.

CHRISTIAN TEMPERS.

I have no time for hard feelings or hard words.

We must be melted before we can be moulded.

If the love of Christ can't make you sweet, nothing can.

I thank God I never nursed in my breast that devil's brat, ENVY.

Do you know any sweeter revenge than to forgive?

The hardest thing I ever had to do was to carry a grudge. I don't know as it ever hurt anyone else, but it hurt me. It does not pay to try to kill a man with a grudge.

"Diotrephes, who loveth to have the pre-eminence" stayed at home. Amen!

WORKS.

You say: "I give sixteen ounces in the pound and pay a hundred cents to the dollar." You do that without any reference to God, you would do it if God were dead to-morrow.

Faith is the grandest work in the sight of God that the human soul can do.

A dead man does not come to life by working, but when God raises him he goes to work.

EXPERIENCE.

As the lightning sometimes photographs upon the human body the image of adjacent objects, so the Holy Spirit burns some experiences into our soul as if for eternity.

AT NORTHFIELD.

THE Convention summoned by Mr. Moody at his home in Massachusetts continues to increase in interest. Amongst the more valuable addresses notes of which lie before us, we observe one delivered by

Major WHITTLE on "Power for Service," in the course of which he called attention to seven passages of Scripture:—

1st, 1 Cor. ix. 27: We lack power when we are unwilling to keep the body under. A soldier must undergo bodily discipline to fit him for doing his duty. So must the Christian.

2nd, 2 Cor. xii. 9, 10: We should learn to bear infirmities, and to deny ourselves. If a child wants what is not good for it, the mother denies the request. Never mind if the child cries—let it cry rather than give what would do it harm. So must we control the old man within us, even though it be a struggle. We shall not be unrewarded. A close-fisted man, soon after his conversion, was present at a collection at church. He felt his old stingy nature rising, and to spite, as it were, the thoughts of his heart, he threw his purse bodily into the plate, with the words, "Now squirm away, nature!" God's grace is sufficient for all our weakness. Oh for grace to deny ourselves!

3rd, 1 Cor. ii. 1, 2: Willing to know nothing! If we were all in that position, regardless of what man may say and think of us! How many of us fall into the snare of loving the praise of men, of desiring reputation! If we want to have power, all such dispositions must be suppressed.

4th, 1 Cor. iv. 3: We must be free from the fear of man, and like Paul, "judge it a very small thing to be judged" by our fellow-creatures.

5th, 1 Cor. xiii. 3, 4: While we are not to be moved by the fear of men, yet we must love them. At a meeting in Edinburgh, a man called "Sandie" came in nearly drunk. He was spoken to after the meeting, and, with tears, he said, "Why do you Christians talk so kind to me? Everybody else speaks roughly, but you speak so kind to me." Love conquered him, and when he was converted he asked, "Will Christians *always* speak so kind to me?" I could not say "Yes," but it impressed me with the importance of *kindness*.

6th, 2 Tim. i. 13: Power does not mean *eccentricity*. We have no warrant in the scriptures for that. We are to use "sound words."

7th, Acts xxvi. 22, 23: Here we find the sum and substance of *what* we are to preach—"Christ, and Him crucified."

The subjects of *Sin*, *Redemption Repentance*, and *Consecration*, were considered on successive days.

Mr. GEORGE C. NEEDHAM gave a Bible reading on "Consecration," begining with 2 Tim. ii., which he read, with reference especially to the purged vessel (verses 15-26), showing that the vessel must be sanctified, and so meet for use, and then prepared unto every good work; closing with the privilege and responsibility of being filled with the Spirit. It was remarked afterwards that this was one of the best Bible readings Mr. Needham has ever given.

Dr. GOODWIN followed, dwelling on the call of Israel to be a kingdom of priests, the Church a royal priesthood and every believer a temple of the Holy Ghost. But soon leaving exposition, the speaker grew warm and eloquent, and uttered most rousing appeal. He illustrated his theme by showing that God took the old rod of acacia-wood which Moses, like every Arab shepherd to this day, carried in his hand, and allied his omnipotence with it. Before him in his Church at Chicago there sits every Sunday a man who was once the most ignorant and degraded drunkard and gambler that could be conceived; but over the death-bed of his child he was brought to consider Jesus; and God has taken that crooked stick, and made him the wisest and most successful soul-winner of all his membership.

Dr. G. F. PENTECOST spoke of those who, on the one hand, think of sanctification solely with reference to themselves; others solely with reference to service. He continued for twenty minutes, with wonderful fitness of expression and illustration drawn from Scripture and experience, and concluded a triad of addresses which have marked a distinct period in the Convention.

Mr. MOODY closed the meeting, calling upon all to renewed personal surrender and preparedness for the blessing which God certainly has in store for those who are really willing to receive it. The evening meeting was in strict continuance of the same spirit of consecration and expectancy.

A writer in the *Christian Intelligencer* of New York says:—"One of the most interesting features of this Conference is to see the many little groups of ardent learners gathered together. On the Seminary piazza, several are questioning Mr. Bonar; under the elm, many are besieging Mr. Erdmann with all sorts of questions; Major Whittle is telling a little company about the Lord's work abroad; Mr. Moody has a little boy by the hand, telling him about Jesus. All seem as anxious to learn about God's Word as the lobbyist is to know which way his man will vote on the morrow. Mr. Moody has his hands full in arranging for this gathering, and hence he has said but little. But when he talks in his quiet way, he speaks right to the heart. Mr. Sankey's singing is of course very enjoyable, and we expect shortly to hear Mr. Stebbins and Mr. James McGranahan."—(*Word and Work.*)

THE VICTORY.

IF there were no struggles, there could be no conquests; if there were no possibilities of defeat, there could be no opportunity to sing the song of triumph. Hence the discipline of conflict and trial in this world is an absolute necessity to the perfection of the Christian life both here and hereafter. Our Heavenly Father does not afflict willingly, nor grieve the children of men; if only the rough sea can produce the good sailor, then the storm must come.

"Nothing so buttresses character as a great victory over a great foe; and all that a man can take with him from this life to the next is character, and the purity and nobleness of that estate will depend upon his victories here over great temptations and untoward circumstances. Without earnestness no man is ever great or does really great things. He may be the cleverest of men, he may be brilliant and popular and entertaining, but he will lack weight. No soul-moving picture was ever painted that had not in it depth of shadow."

There is, as the apostle says, a "need be" for our "heaviness through manifold temptations." If we need not sorrows ourselves, we may need them that we may sympathize with others, as our Great High Priest was in all points tempted as we are, that He having suffered, being tempted, might be "able to succour them that are tempted." Forward, then, ye soldiers of the Lord of hosts. "Be strong in the grace that is in Christ Jesus." We shall overcome through the blood of the Lamb and the word of our testimony. Your last and fiercest foe shall finally lie vanquished beneath your feet, and you shall rejoice over each sore and furious conflict, through which you have won the glorious and eternal victory.—(The *Safeguard.*)

Miscellany.

—President Garfield's Maxims.—In illustration of the late President's character we give the following extracts from a work recently published at Philadelphia by Mr. William R. Balch, containing a collection of General Garfield's maxims, rules of conduct, and judgments on society:—I would rather be beaten in right than succed in wrong. ——I feel a profounder reverence for a boy than for a man. I never met a ragged boy in the street without feeling that I may owe him a salute, for I know not what possibilities may be buttoned up under his coat.——Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth the saving——If the power to do hard work is not talent, it is the best possible substitute for it——We cannot study Nature profoundly without bringing ourselves into communion with the spirit of art which pervades and fills the universe.——If there be one thing upon this earth that mankind love and admire better than another it is a brave man; it is a man who dares to look the devil in the face, and tell him he is the devil.——It is one of the precious mysteries of sorrow that it finds solace in unselfish thought.——Every character is the joint product of nature and nurture. ——It has been fortunate that most of our greatest men have left no descendants to shine in the borrowed lustre of a great name. ——An uncertain currency, that goes up and down, hits the labourer, and hits him hard. It helps him last and hurts him first. ——We no longer attribute the untimely death of infants to the sin of Adam, but to bad nursing and ignorance.——The granite hills are not so changeless and abiding as the restless sea.——In their struggle with the forces of nature, the ability to labour was the richest patrimony of the colonists. ——Coercion is the basis of every law in the universe—human or divine. A law is no law without coercion behind it.——For the nofiect man who lives there still remains a conflict.——We hold reunions, not for the dead, for there is nothing in all the earth that you and I can do for the dead. They are past

our help and past our praise. We can add to them no glory, we can give to them no immortality. They do not need us, but for ever and for evermore we need them.——Throughout the whole web of national existence we trace the golden thread of human progress toward a higher and better estate.——Heroes did not make our liberties, but they reflected and illustrated them.——The life and light of a nation are inseparable.——After all, territory is but the body of a nation. The people who inhabit its hills and valleys are its soul, its spirit, its life. In them dwells its hope of immortality. Among them, if anywhere, are to be found its chief elements of destruction ——It matters little what may be the forms of national institutions if the life, freedom, and growth of society are secured.——Finally, our great hope for the future—our great safeguard against danger—is to be found in the general and thorough education of our people, and in the virtue which accompanies such education.——The germ of our political institutions, the primary cell from which they were evolved, was in the New England town, and the vital force, the informing soul of the town, was the town meeting, which, for all local concerns, was King, Lords, and Commons in all.——It is as much the duty of all good men to protect and defend the reputation of worthy public servants as to detect public rascals.——Be fit for more than the thing you are now doing.——If you are not too large for the place, you are too small for it.——Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot make spurs. If you expect to wear spurs you must win them. If you wish to use them you must buckle them to your own heels before you go into the fight.——Greek is perhaps the most perfect instrument of thought ever invented by man, and its literature has never been equalled in purity of style and boldness of expression.——Great ideas travel slowly and for a time noiselessly, as the gods whose feet were shod with wool.——What the arts are to the world of matter, literature is to the world of mind.——History is but the unrolldd scroll of prophecy.—— The world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down the centuries, and though there have been mingled the discords of warring cannon aud dying men, yet to the Christian, philosopher, and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come.——Light itself is a great corrective A thousand wrongs and abuses that are grown in darkness disappear like owls and bats before the light of day.——Liberty can be safe only when suffrage is illuminated by education.——Parties have an organic life and spirit of their own, an individuality and character which outlive the men who compose them; and the spirit and traditions of a party should be considered in determining their fitness for managing the affairs of the nation.

TELEGRAPHIC NEWS.

London, Oct. 13th: Mr. Gladstone, replying to an address presented to him at the Guildhall to-day, consented to sit for his bust.—He confirmed the reported arrest of Mr. Parnell, and justified the action taken by the authorites.—Mr. Gladstone' speaking at Guildhall this afternoon, laid stress upon the fact that there was union in the Cabinet respecting Mr. Parnell's arrest, which, he said, was the first step toward the vindication of law and order in Ireland. The Government, he said, did not fear the people of Ireland but, it was absolutely necessary to stop their being corrupted and intimidated by professional agitators.—With regard to Transvaal affairs, Mr. Gladstone said that the Government would abide by the Convention.—Mr. Parnell was arrested at an hotel in Dublin, and afterwards lodged in Kilmainham gaol.

Constantinople, 13th: Latest advices received state that the cholera at Mecca is decreasing.—Arrivals here from Bombay are subject to ten days' quarantine.

London, 14th: Mr. John Dillon replaces Mr. Parnell as the head of the Land League.—The warrant for Mr. Parnell's arrest charges him with intimidation with a view of preventing the people from availing themselves of the Land Act and from payment of rent.—A defiant meeting of the Land League was held in Dublin yesterday, and the excitement through out Ireland is growing.

15th: Advices from Ireland state that Messrs. Sexton and Quinn, secretaries of the Land League, have been arrested, and that other arrests are imminent.—The *Dublin Gazette* in an extraordinary edition to-day announces that Boycotting and coercing to Join the Land League will henceforth be treated as criminal offences.—Later advices state that Messrs. O'Kelly and O'Brien, two journalists, have been arrested, and that warrants of arrest are out against Mr. T. M. Healy, Member of Parliament for Wexford, and Mr. Arthur O'Connor, Member for Queen's County.

New York, 15th: The Irish in America are madly exasperated at the news of Mr. Parnell's arrest.—Mr. Senator Davis (an Independent) has been elected President of the Senate, *vice* General arthur.

London, 16th: Latest advices from Ireland state that Mr. John Dillon and Mr. Heffernan have been re-arrested.—Mr, O'Brien, who was arrested yesterday, is the editor of the *United Ireland* (late *Flag of Ireland*), the organ of the Land League.—Numerous indignation meeting are being held throughout Ireland, at which proposals have been submitted to pay no rents until Mr. Parnell is released.—The excitement is growing in intensity every hour.

St. Petersburg, 16th: A deputation of Merve Turcomans, accompained by nineteen chieftains, arrived at Askabad at the end of September, bringing a letter from Baba Khan to the Russian Government.

Aden, 17th: The Steamer Mathew Curtis ran ashore in a fog off Cape Guardafui on the 3rd of October. The captain and crew who were saved were picked up by the steamer Godavery and conveyed to Seychelles. The Mathew Curtis is expected to become a total loss, no assistance being readily available.

London, 17th: Rioting took place yesterday at Mallow and Limerick. At the latter place it was very serious, and the rioters had to be dispersed by the military, who were called out for the purpose. —Numerous indignation meetings have been prohibited.—The extreme Radicals in England denounce the arrest of Mr. Parnell and others.—Mr. Arthur O'Conner has evaded arrest and has escaped to England. Mr. Healy remains in England.—The Turkish Commissioners lately sent by the Sultan to Egypt on a mission to the Khedive have been recalled, and will return to Constantinople next Thursday.

Tunis, 17th: General Sabatier has routed the Arabs at Zaghouan, killing 800 of them.

London, 18th: The head-quarters of the Land League have been transferred to Liverpool, where a dinner was given last night in honour of Mr. Arthur O'Connor.—Numerous arrests of local leaders of the Land League have been made throughout Ireland —The 2nd Battalion of the 13th Regiment, and the 31st and 52nd Regiments, have been ordered to proceed to Ireland immediately.—The riots have been renewed at Limerick, where many people have been injured.—Mr. Parnell has been removed from the Commission of the Peace.—Numerous street tumults are taking place in Dublin.—A deputation of the Dublin Corporation waited npon Mr. Forster yesterday, complaining of the brutality of the police. Mr. Forster, in reply, defended the police and justified their conduct.—A proclamation has been issued in Dublin, warning all peaceable citizens to return to their homes at dusk until further orders.—Mr. Gladstone is indisposed from an attack of influenza.

19th: A manifesto has been issued by the Land League, which is signed by Messrs. Parnell and Davitt and other leaders of the League, exhorting the tenant-farmers of Ireland to pay no rent until the Government abandons the existing system of terrorism and restores constitutional right in Ireland. The manifesto adds that American money will support any who may be evicted.—Riots continue in Dublin, where the mobs have wrecked houses and robbed shops.—Mr. Gladstone is at present guarded by police, the authorities deeming the step advisable.

St. Petersburg, 19th: The *Envoe Vremya* states that England has agreed not to send agents to Merv, Russia on her part making a similar agreement as regards Afghanistan.

Constantinople, 19th: Advices have been received that two Mahomedan factions have fought a battle outside Mecca, in which many were killed and wounded on both sides.

London, 20th: The Irish Land Commission commences its sittings to-day. Four hundred cases have already been entered for disposal.

PASSENGERS SAILED.

Per P and O Str *Bokhara*, 20:

For Southampton.—Mrs Yorke, Col C M Hailes, Mr W Heald, Mr V A Mackinnon, Mr and Mrs Temple and 2 infants, Mr R D Hill Mrs Elton and infant, Mr MacGrath, Mrs Aikman and infant, Rev F E Tyffe, Capt W Burns, and Mrs Waterson.
For Brindisi.—Mr C A Bird.
For Venice.—Mr Thos Meyer.
For Suez.—Mr Paul Nauhardt, and Mr Kirkwood.

PASSENGERS ARRIVED.

Per Str *Manilla*, 16:

From Genoa.—Mr R Lupi, Mrs Lupi, Mr Fergugon, Mrs Ferguson, Mr Wilson, Mrs Wilson, and two children, Mr R Edward, Mr Kerr, Col Laughton, Mrs Laughton, Mrs Hanndidja, Mr Girtauna, Mr Yong, two sisters of mercy, Mrs Anderson, Mrs Bofinger, Mrs Lauffer, Mrs Dayle, Rev Humphrey, Mrs Humphrey, Major State, Mr and Mrs Framjee, one child, Master Framjee, Mr G Fisher, and Mr E Carlo.

Per P and O Str *Rohilla*, 18:

From Southampton.—Mr L O Butler, Mr and Mrs Max Menderhausen, Mrs and Miss Grieve, Mr C R Todd, Mrs Baker and two infants, Major Cholmeley, Mr Smith, Mrs Lyle and child, Major and Mrs Macdougall, Mr A R Ward, Mrs Wooldridge, Surgeon-Major J Browne, Lieut and Mrs W S Birdwood, Mr, Mrs and Miss Dane, Surg-Major and Mrs Murtagh, Mr W Coles, Mr and Mrs Skardon, Miss Prowse, Mr A Turnbull, Mr and Mrs T Sprott, Mr E A West, Mr and Mrs Dodson, Mrs W Morrison, Mr D Pater, son, Mr J N Crase, Mr R Bloomfield, Mr H Mann, Mr F K Oldham, Mr J D Munro, Miss Macauliffe, Mr and Mrs C Beard, and Mrs Cama.
From Brindisi—Mrs D Straight, Mr G E Moore, Mr O D Carey, Mr S H Phillpots, Mr T S Growse, Mr H C Fenshaw, Mr H L Walton, Mr S Moran, Dr H Cayley, Col Holmes, Capt Money-Penny, Mr Furnwall, Mr Jopp Mr Ledgard, Mr A Carritt, Mr D R West, Mr and Mrs Verner, Mr J Young, Mr G Henderson, Mr M-W Sandys, Mr R Blaney, Major J A Armstrong, Mr E Barrett, Mr Piercy, Mr Paganini, Two Gentlemen, and Mr Lowell.
From Venice —Major Banbury, Mr and Mrs Cotton, Mr and Mrs Lewis, Mr and Mrs Boyce, Mr Lang, Mr V C Klopp, Mrs Andrews, and Major Pitcher.
From Malta.—Surg Sandys, R.N.

Domestic Occurrences.

BIRTH.

OSBORNE—October 15th, at Mazagon, the wife of Mr Chas. Osborne of Igatpuri, of a son.

MARRIAGE.

GORDON—SMITH—October 5th, at the Methodist Church, Grant Road, Bombay, by the Rev Geo. Bowen, Charles S Gordon, Superintendent, Tract and Book Society, to Julia Emma, youngest daughter of the late Surgeon Henry Wilmot Smith, H C.

DEATH.

MORRISON—September 16th, at Dehra, the Rev J H Morrison, D D, in his 76th year.

Subscriptions received from 15th to 22nd October 1881.

B. Adams, 31st December 1881, Rs. 3; Rev. W. B. Keir, 22nd April 1882, Rs. 10-14; W. Howison, 4th February 1882, Rs. 3-13; Rev. J. P. Graham, 15th April 1882, Rs. 3-13; H. J. Bastick, 15th November 1881, Rs. 1-8; N. B. Beyts, 15th June 1882, Rs. 10.

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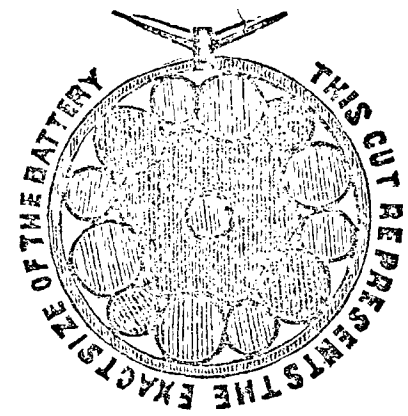

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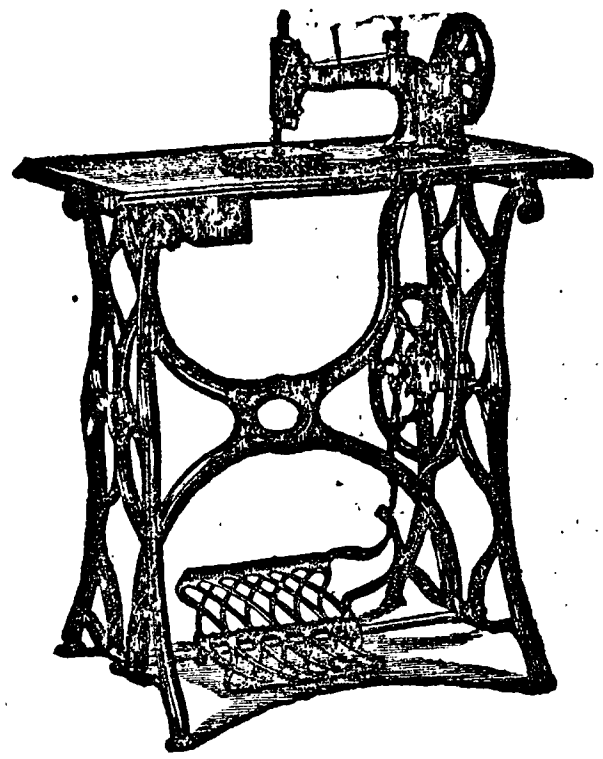

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